SHORT INTRODUCTION

THE ORDINARY PRÁKRIT

OF

THE SANSKRIT DRAMAS,

WITH A LIST OF COMMON IRREGULAR PRÁKRIT WORDS

REFERENCE

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NOTICE.

Professor Whitney, in some remarks which he published last year in an American journal, and which were republished in Messrs. Trubner & Co.'s "*Record*" for April, alluded to the difficulty which the student found in reading the ordinary Sanskrit dramas from the absence of any short introduction to the grammar of the dramatic Prákrit. It occurred to me that I might supply this want, if I republished, with some additions, the outline of Prákrit grammar which I compiled in 1854 as an introduction to my edition of the *Prákrita-prakáśa*. I have accordingly drawn up the following sketch, which I hope will contain all that the student will require to enable him to read the ordinary dramas, as the Śakuntalá, Ratnávalí, etc., and the list of irregular words at the end will help him to unravel some of the more anomalous forms, where the ordinary rules of letter-change fail.

AN INTRODUCTION

TO

PRÁKRIT GRAMMAR.

PRAKRIT is the general term, under which are comprised
the various dialects which appear to have arisen in India
out of the corruption of the Sanskrit, during the centuries
immediately preceding our era   Their investigation offers
much to interest both the philological and the historical
student, for not only is a knowledge of Prákrit (and
especially of the principal dialect usually understood by
that name) essential to the explanation of many forms in
the modern languages of India—supplying, as it does, the
connecting link between these and the ancient Sanskrit—
but, while thus throwing light on the history of one branch
of the Indo-European family of languages, it affords many
valuable illustrations of those laws of euphony, with whose
effects we are ourselves familiar, in comparing the modern
Italian and French with the Latin out of which they
sprang   At the same time Prákrit is closely connected
with several deeply interesting historical questions.   The
sacred languages of the Buddhists of Ceylon and the
Jainas of India are only different forms of Prákrit: and

in fact Páli seems to have been chosen as the Buddhist sacred language for the very purpose of appealing to the sympathies of the people in opposition to the Sanskrit of the Bráhmans When the Greeks, under Alexander, came in contact with India, Prákrit seems to have been the spoken dialect of the mass of the people The language of the rock-inscriptions of King Asoka, which record the names of Antiochus and other Greek princes about 250 B C, is also a form of Prákrit, and similarly we find it on the bilingual coins of the Greek Kings of Bactria It also plays an important part in all the ancient Hindú dramas, for while the heroes speak Sanskrit, the women and attendants use various forms of Prákrit, the dialectical variations being more or less regular and euphonious according to the rank of the speaker

The word "Prákrit," as used by the grammarians, signifies "derived," thereby to denote its connexion with the original Sanskrit, thus Hemachandra defines it — *Prakritih samskritam, tatra-bhavam tata agatam va 'prakritam'"* But originally it may have only meant "common," "unrefined," as in the line in the Mahábhárata, where it is said that bráhmans must not be despised, *durvedá va suvedá vá prákritáh samskritás tathá*

The later grammarians include many varieties under the name, but most of these are probably the subtile refinements of a later age, as the older the grammarian is, the fewer we find the dialects to be, and the oldest, Vararúchi, has only treated of four—the Maháráshtrí, the Paisáchi,[1] the

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[1] The Paisáchí is chiefly remarkable as being the dialect in which the *Vrihat-kathá* is said to have been originally written

Mágadhí, and the Saurasení Of these the first is considered by him as the most important, and it is this which Lassen has treated as the "dialectus præcipua" in his "Institutiones" Its grammar is given in the first nine sections of Vararuchi's "Prákrita-prakása," the remaining three sections being devoted to the peculiarities of the other three dialects

The Mrichchhakatiká contains a curious farrago of dialects, which renders that drama a mine of interesting Prákrit forms, and the fourth act of the Vikramorvasí, where the King raves in a monologue, is written in a very peculiar dialect, which seems to be a poetical variety of the Apabhramsa, the name given by later grammarians to a form of Prákrit far removed from its original type With these exceptions, however, the Sanskrit dramas contain little[1] but the ordinary Prákrit in its two closely-united forms, the Sauraseni, the dialect used in prose,[2] and the Maháráshtrí, or that used in poetry. The same rules generally apply to both, but the prose dialect indulges less in the licence of eliding medial single consonants, and certain forms in declension and conjugation are more peculiar to it, as will be noted in the course of the following sketch The language, however, of the dramas often varies from Vararuchi's rules, especially in the prose parts.

This little grammar is chiefly intended for the ordinary Prákrit as used in the dramas, and indeed until lately we had no specimens of the poetical dialect beyond the few

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[1] Thus the fisherman in S'akuntalá, act vi, uses Mágadhí, and some of the characters in the Mudrárákshasa speak in a debased dialect

[2] Dr Pischel has treated of the Sauraseni in Kuhn's Beiträge, vol viii, but many of his conclusions seem to me very uncertain

verses which occur in the plays, and the few Prákrit quotations in the works on rhetoric   Professor Weber, however, has lately printed a considerable portion of the Saptaśataka of Hála, which has opened a new field for the student of the Maháráshtrí   We have there a series of *áryá* couplets which are of the utmost interest for the study of Prákrit, but as they lie beyond my immediate object, I have only occasionally made use of them for this sketch   I have added however, as an appendix, ten specimens from Hála, as a short exercise for the student in the poetical dialect

Section I

Prákrit almost always assumes the Sanskrit bases, its influence being chiefly restricted to alterations and elisions of certain letters in the original word   It everywhere substitutes a slurred and indistinct pronunciation for the clear and definite utterance of the older tongue, and continually affects a concurrence of vowels, such as is utterly repugnant to the genius of Sanskrit   In the following abstract we shall first treat of the changes which it effects in the letters of the words, and then those which it effects in their declension or conjugation

1 *Vowels*

Prákrit retains all the Sanskrit vowels except *ri, rí (li)*, *ai,* and *au*

Ri initial becomes *ri*, as *rina* for *rina*, and sometimes even when a consonant precedes, this consonant being then elided, as *sarisa* for *sadriśa*   *Ri*, when preceded by a

consonant, generally becomes *a* or *ı*, unless ıt is preceded by a labıal, when ıt often becomes *u*, as *tana, kaa, dıtthı, bhınga, puhavı, pauttı,* for *trına, krıta, drıshtı, bhrınga, prıthávı, pravrıttı* These changes rarely occur ın an ınıtıal *rı*, but we do find *ısı, uyyua* and *udu,* for *rıshı, rıyu* and *rıtu*

Rı never occurs ın any Prákrıt word, thus the Prákrıt genıtıve plural of Sanskrıt words ın *trı* is formed from a base ın *a* or *u*

Klıpta becomes *kılıtta*

Aı becomes *e* or *aı* (rarely *ı* or *ı*), as *sela, daıchcha,* for *śaıla, daıtya*

Au becomes *o* or *au* (sometımes *u*), as *komuı, paura, sunde¹a,* for *kaumudı, paura, saundarya*

Of the remaınıng vowels *e* and *o* are no longer dıph-thongs, and may be long or short as to theır quantıty

The followıng is a general prıncıple, which runs through Prákrıt —*before two consonants a long vowel is shortened,* that is, *á, í* and *ú* become severally *a, ı* and *u* (*e* and *o* beıng common may remaın), as *magga* for *márga, dıggha* for *dírgha, puvıa* for *púrva.* Subsıdıary to thıs are the two followıng rules [*a*] if the long vowel is retaıned, one of the consonants is elıded, as *ısara* or *ıssara* for *íśwara, vısáso* or *vıssáso* for *víśwasa,* [*b*] a short vowel before two consonants is occasıonally lengthened, and one of the con-sonants omıtted, as *jıhá* for *jıhwá* *E* and *o* beıng favourıte vowels ın Prákrıt, *ı* and *u* before a conjunct are frequently changed to these, as *penda, tonda,* for *pında, tunda.* We occasıonally meet with ınstances of hyperthesıs, where *y* changes an *a* ın a precedıng syllable to *e,* thus *peranta,*

sundera, for *paryanta, saundarya,* so too *achchhera* for *áscharya.* In a few words *u* in the first syllable becomes *a,* as *mauda* for *mukuta,* for *purusha* and *mátra* we have the anomalous *purisa* and *metta*

Besides these more regular changes, we also find in the grammarians and in the written Prákrit, especially in the Sapta-śataka, many irregular vowel-changes, as *samiddhi* or *sámiddhi* for *samriddhi, ukhhaa* or *ukhhaa* for *utkhata, paduha* for *pataha,* etc   These irregularities are very noticeable in compound words, where vowels are lengthened and shortened at will, and even syllables are often arbitrarily dropped, thus we have *jaunaada* and *jaunaada* for *yamunatata, suumaıa* and *somára* for *sukumara, ráaula* and *ıáula* for *rájakula,* etc (cf Var ıv 1, Weber, Saptaś pp 32, 33)

2 *Single Consonants*

(*a.*) The ordinary Prákrit has no palatal or lingual sibilant, both being alike represented by the dental, *n* is everywhere changed to *n,* unless it is followed by a dental consonant, and an initial *y* becomes *ȷ,* with these exceptions, initial single consonants generally remain unchanged (We find a few exceptions, as *una, ŭ,* for *punah, cha,* in the plays, but these are not recognized in Vararuchi, cf also the isolated words in Var ıı 32–41, which are given in the Appendix) In composition, or when a particle, as *su,* *a* privative, etc , is prefixed to a word, its initial single consonant is no longer preserved, as *ayautta, suumára,* for *áryaputra, sukumára*

(*b*) *Final* single consonants are dropped, except *m,* and

sometimes *n*, which become anuswára, a final anuswára is also often omitted.   The finals of nouns often assume *a* or *á*, and so cease to be final, as *páusa, sariá,* for *právrish, sarit*

(*c*) •*Medial* single consonants

,h, g, ch, j, t, d, p, b, v, may be optionally elided or retained, but *t* and *p,* when not elided, generally pass into *d* and *b* or *v*[1] (These elisions are much more frequent in the poetical than in the prose dialect) The preposition *prati* is always written *padi.*

Y is generally elided, as *vau, naana* for *vayu, nayana*

N becomes *n , t* becomes *d , d*[2] often becomes *l*

Kh, gh, th, dh, bh, may remain unchanged, but generally become *h* (when *th* is not so changed, it becomes *dh,* especially in the prose dialect) , *chh, jh, dh* remain unchanged   *Th* always becomes *dh ,* *ph* usually remains unchanged, but may become *bh* (Var ii 26, cf Lassen, p 208)

R often becomes *l ,* this is universal in the Mágadhí and the inferior dialects   *N, m, l, s, h,* remain unchanged *S* and *sh* generally become *s,* but in *daśa* and its derivatives and *divasa,* we find *h,* as in *eáraha, diaha,* for *ekádaśa, divasa,* and so to in *eddaha* for *idriśa*

Single consonants are often arbitrarily doubled in the middle of a word, thus we have *ekka* or *ea* for *eka, asivva* or *asica* for *aśiva* (Var iii 52, 58)

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[1] It is doubtful whether *b* is a Prákrit letter, the MSS generally write only *v*

[2] *D* and *r* are occasionally interchanged (cf Hind *ر* and *ड़*), thus we find, Veṇí-s p 19, l 2, *padihadissdmo* for *parihariṣhydmah,* and Śak p 56, l 12, (Böhtl) *malaatarummilid* for *malaataṭ-* (*द*)

3 Conjunct Consonants

It is in these that the Prákrit changes are most
manifest, and as several distinct Sanskrit combinations
are often merged into one Prákrit form, it is sometimes
not easy to recognize the original word in its disguise.
Prákrit avoids a union of two consonants of different
classes, and everywhere endeavours to reduce them to the
same, this it generally effects by eliding one or the other,
and then doubling the remaining one   As a general rule
it is the first letter of the conjunct which is elided, but an
n, m or *y* is elided when the second, and an *r, l* or *v* is every-
where elided, whether first or second   There are, however,
several exceptions in the various individual combinations.
One rule may be observed,—viz whenever a conjunct in-
volves a sibilant, the *s* is represented by the aspirate of the
accompanying letter, as in *khh* for *sk, shh* or *ksh*, or by *h*,
if the other letter has no aspirate, as *nh* for *sn* or *shn*
(The only exception to this is when the two letters belong
to different members of a compound word, thus *tiras-karo*
becomes *tirakháro* not *tirakharo*)   *R* and *h* are never
doubled   *H* in a conjunct is always written last, thus
vamhana for *bráhmana*   When *r* is involved in a conjunct,
it sometimes passes into anuswára, and the same also
applies, but rarely, to *v* and a sibilant, thus *darśana, vakra,*
aśwa and *aśru* become *damsana, vamka, amsa* and *amsu* (cf
Var iv 15)   In some cases a new vowel is inserted
between the letters of the conjunct, as *harisa* for *harsha*
(cf. Var iii 59–66); *y* in *ry* sometimes becomes *i*, as *choria*
for *chaurya*

Table of Prakrit Conjuncts

The following table will show at a glance the various Sanskrit combinations which each Prákrit one represents As given here they properly refer to those *in the middle* of a word, but by dropping the first letter, they will equally apply to those *in the beginning*, thus *kkh = ksh* when medial, as *jakkha* for *yaksha*, but *kh = ksh* when initial, as *khada* for *kshata*, similarly *pp = pr* medial, but *p = pr* initial

क्क = त्का, क्त (?) [1], क्य, क्र, क्वे, र्का, ल्क, क्र, as *ukkanthá, mukka, Chánakka, Sakka, akka, viklava, ulka, pikka,* for *utkantha, mukta, Chánakya, Śakra, arka, viklava, ulka, pakwa* [2]

क्ख = ?ख, ख्य, च्, ?ष, (च्य), क्ष, स्क, (ष्ख), स्ख, ःख, as *ukkhandida, akkha, jakkha, ukkhitta, mukkha, khanda, khalia, dukkha,* for *utkhandita, akhya, yaksha, utkshipta, mushka, skandha, skhalita, duhkha*

ग्ग = ड्ग, ग्न, ग्म, ग्म, ग्य, ग्र, र्ग, ल्ग, as *khagga, mugga, nagga, jugga, jogga, samagga, vagga, vaggida,* for *khadga, mudga, nagna, yugma, yogya, samagra, varga, valgita*

ग्घ = (र्घ), ह्ग, घ्र, घ्र, र्घे, as *ugghádida, riggha, siggha, nigghina,* for *udghátita, vighna, śighra, nirghrina*

ङ्घ = क्ष, as *sankhoha* (or *samkkhoha* ?) for *sankshobha*

च्च = च्य, त्य, र्चे, as *achchuda, nichcha, chachchariá,* for *achyuta, nitya, charcharíká* [3]

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[1] *kk = kt* is sometimes found in the plays, cf Stenzler's note, *Mrich* p 29, l 20

[2] *kk = shk, sk*, only in a compound word, as *nikkampa = nishkampa*, in all other cases it would be *kkh* The same holds good of *chch = ich*, and *pp = sp, shp*

[3] We find *chch* for *ich*, but only in words like *nichchaa* for *nichehaya*, where we have the preposition *nis* compounded with a word beginning with *ch*

छ = ध्य, छे, ह्र, व, र्च, क्ष, त्स, त्स्य, प्स, च्य; as *michchha,*
muchchhá, kuchchhánaa, achchhi, uchchhitta, lachchhi, vach-
chha, machchha, lichchhá, achchhera, for *mithyá, múrchhá,*
krichchhránaka, akshi, utkshipta, lakshmi, vatsa, matsya,
lipsá, aścharya

ज = ब्ज, ग्र (sometimes), व्र, र्ज, ज्व, व, र्य, य्य (rarely), as
khujja, savvajja, vajja, gajjida, pajjalida, vijja, kajja, sejja,
for *kubja, sarvajna, vajra, garjita, prajwalita, vidya, kárya,*
śayyá

ज्झ = ध्य, ह्य, as *majjha, rajjhaa,* for *madhya, váhyaka*

ट्ट = र्त, as *nattai* for *nartaki.*

ट्ठ = ष्ट, ष्ठ,[1] as *ditthi, gotthi,* for *drishti, goshthi*

ड्ड = र्त, र्द (rarely), as *gadda, gaddaha,* for *garta, gardabha*

ड्ढ = ढ्य, as *addha* for *adhya*

ण्ण = प्न('), ज्ञ, च्न, त्न, ध्न, न्य, र्ण, ण्व, न्व, as *runna, janna,*
Pajjunna, pasanna, punna, annonna, vanna, Kanna, anne-
sana, for *rugna, yajna, Pradyumna, prasanna, punya,*
anyonya, varna, Kanwa, anveshana.

ण्ह = क्ष्ण, श्न, ष्ण, स्न, ह्न, ह्र, as *tinha, panha, Vinhu,*
panhuda, puvvanha, vanhi, for *tikshna, praśna, Vishnu, pras-*
nuta, púrcáhna, vahni.

त्त = क्त, प्त, त्न, त्म, र, त्व, र्त, as *bhatta, sutta, patti, atta,*
sattu, satta, muhutta, for *bhakta, supta, patni, átmá, śatru,*
sattwa, muhúrta.

त्थ = क्थ, र,[2] र्य, स्त, स्थ, as *sitthaa, tattha, pattha, hattha,*
avatthá, for *sikthala, tatra, partha, hasta, avisthá*

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[1] *Tth* stands for *sth* in *atthi* for *asthi* "a bone," and in *thia* for *sthita*

[2] *Tth* = *tr* only in the adverbial terminations, as *ettha, tattha* for *atra, tatra*

ढ = ब्द, (ब्र), द्र, र्द, द्द, as *sadda, bhadda, saddúla, addaıa,* for *śabda, bhadra, śárdúla, adwaita.*

द्ध = ग्ध, ब्ध, र्ध, ध्व, as *sınıddha, laddha, addha, addhá,* for *snıgdha, labdha, ardha, adhwan*

. न्द = न्त (Śauraseni, sometimes), as *kındu, paháıavando,* for *kıntu, prabhávan* [1]

प्प = त्य, प्य, प्र, र्प, ल्प, ज्ञ, क्म,[2] as *uppala, vınnappa, appıa, sappanıa, appa, vıppaıa, ruppa,* for *utpala, vynapya, aprıya, sarpanṭya, alpa, viplaıa, rukma*

प्फ = त्फ, ष्फ (:फ), स्फ, प्घ, स्प, as *upphulla, nıpphala, phuda, puppha, sarıı apphamsa,* for *utphulla, nıshphala, sphuta, pushpa, śarira-spaı śa*

ब्ब = द्व, र्ब, ब्र, as *ubbandhıya, abbamhanam,* for *udbandhya, abrahmanya*

ब्भ = ग्भ, द्भ, भ्य, र्भ, भ्रे,[3] as *pabbhaıa, sabbhava, abbhatthaná, abbha, gabbha,* for *pragbhaıa, sadbhaıa, abhyaıthana, abhra, gaıbha*

म्म = त्म, श्म, न्म, स्म, र्म, ल्म,[4] as *dımmuha, chhammuha, jamma, somma, ıamma, gumma,* for *dınmukha, shanmukha, janma, saumya, ıaı man, gulma*

म्ह = ष्म, क्ष, स्म, ह्म, as *gımha, pamha, vımhaa, bamhana,* for *grıshma, pakshman, vısmaya, brahmana*

ख = र्ये, ज्ये (Mágadhí), as *kayye, duyyane,* for *káryam, durjanah.*

रि = द्र, र्य (sometimes), as *tarısa, choııa,* for *tádṛśa, chaurya*

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[1] Of Böhtlıngk's *S akunt*, p 166, note

[2] *Appd* is a Prákrit form for *dtmd* as well as *attd   Pp = sp, shp,* only in a compound word, as *chduppaho = chatushpathah*

[3] *Bbh = hw* in *vıbbhala = vıhwala*

[4] *Mıl = ml,* as *mıldna* for *mıldna*

ह = ल्ल, ळे, (ल्ल), र्ये (rarely), as *salla, nıllajja, pallána,* for *salya, nırlajja, paryana.*

ऌ = ह्ल, as *kalhára* for *kahlára*

व्' = व्व, (व्र), र्वे, as *kavva, puvva,* for *kavya, púrva*

'स = र्णो, स्र, स्व, स्स, as *damsana, amsu, amso, manamsını,* for *darśana, aśru, aśwa, manaswını*

स्स = र्षे, रम, स्स, स्र, स्व, म्स, ण्ह, ष्व, ख्स, स्त, ख्स, as *ıssa, rassı, rájassálaa, vıssanta, assa, sossa, pussa, parıssaámı, tassa, sahassa, tavassı,* for *ırsha, raśmı, rajaśyálaka, vıśranta, aśwa, śushna, pushya, parıshwajámı, tasya, sahasra, tapaswın*

N B —When *three* consonants come together ın the Sanskrıt word, the semıvowel, ıf there ıs one, ıs always elıded, and then the remaınıng letters are treated accordıng to rule, as ın *machchha = matsya,* unless a nasal precede, ın whıch case the two other letters follow the usual rules, except that they are not doubled after the nasal (Var ııı 56), thus *vınjha = vındhya, dhy* becomıng *jh* by ııı. 28

Although the above combınatıons are the regular substitutıons, ırregularitıes are often found, especıally ın metrical wrıtıngs such as Hála's Sapta-śataka   Thus Vararuchı gıves *teloa* as well as *tellokha* for *traılokya,* and we fınd *nahaala* for *nabhastala* (Utt Ráma Ch , old ed , p. 105, Sapta-ś , 74) as well as *nahatthala* (Mál Mádh., p 90), etc

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[1] *Vv = dv* only ın such cases as *uvvellaı* for *udveeshtate* (*Varar* vııı 41), where a radıcal *v* follows the preposıtıon *ud, cf* Lassen, p 258   We once fınd *v* = an ınıtıal *dv,* as *vdraha = dwddasa* (*Var* ıı. 14)

SECTION II

We may divide Prákrit nouns into five declensions
1 Those ending in *a* and *á*   2 Those in *i* and *i*.   3 Those
in *u* and *ú*   4 Those ending originally in *ri*.   5 Those
ending originally in any consonant

The two last classes have only a few cases which
entitle them to form separate declensions   Masculines in *ri*
assume a new termination in *ara* or *ára*, as *piaro, piarena,
bhattáro, bhattarena*, for *pita, pitrá, bhartá, bhartrá*, in the
nom and acc plural, the instr and gen singular, and the
loc plural, *u* may be substituted for a final *ri*, and the
word is then declined as if originally ending in *u*, as *bhat-
tuná, bhattuno*, for *bhartrina, bhartuh*   This form is also
used in composition, as *bhattukula* for *bhartri-kula*   Nouns
of relationship admit also of a nominative singular in *á*,
as *pia* for *pita*, and *matri*, thus becoming *maá*, is declined
like a feminine noun of the first declension   *Bhartri* forms
its vocative as *bhatta*   Its feminine is *bhattini* or *bhattiní*.

Nouns ending in a consonant either drop their final
letter, and so fall under one of the first three declensions
(when, if neuter, they generally become masculine), as
sara, nom *saro*, for *saras*, *kamma*, nom *kammo*, for *karman*;
or add an *a* or *á* to the base, as *sarado, ásisá*, for *sarad,
asis*. This, however, chiefly applies to those cases whose
terminations begin with consonants, these different ex-
pedients being adopted to avoid the necessity of modifying
the conjunct, which the meeting consonants would produce,
in those cases whose terminations begin with vowels, the

Sanskrit form is more often retained, modified by the usual
Prákrit laws, as *bhavadá* (instr of *bhavat*), *áusa* for *ayusha*
(instr of *áyus*)

Prákrit has no dual number nor dative case (substituting
the genitive for the latter), but it has two terminations of
the ablative plural *hinto*, which signifies "from" in à
causal, and *sunto*, which signifies "from" in a *local*, sense
The following scheme will give the various forms of the
first three declensions, which are by far the most im-
portant   As nouns in *u* are declined, *mutatis mutandis*,
like those in *i*, no example of these is needed

DECLENSION OF NOUNS

वच्छ=वृष masc   (neut वण=वन)

	SINGULAR	PLURAL
Nom	वच्छो (neut वणं)	वच्छा (neut वणाइं -इ, वणा , वणाणि in prose)
Acc	वच्छं ——	वच्छे, वच्छा (neut = nom)
Instr	वच्छेण -ण	वच्छेहि -हि
Abl.	{ वच्छादो[1] -दु { वच्छाहि वच्छा	{ वच्छाहिंतो वच्छेहिंतो { वच्छासुतो वच्छेसुंतो
Gen.	वच्छस्स	वच्छाणं -ण
Loc	वच्छे वच्छम्मि	वच्छेसु -सुं
Voc	वच्छ वच्छा (neut वण)	वच्छा (neut वणाइं -इ)

[1] The abl in *do* is the only form found in prose, in this and the other declensions.

अरिग = अपि masc   (neut दहि = दधि)

Nom.	अग्गी (neut दहि)	अग्गीश्रो अग्गिणो	(n दहीइं -इं)
Acc	अग्गिं	——	अग्गिणो, अग्गी (?) ——
Instr	अग्गिणा	अग्गीहिं -हि	
Abl	अग्गीदो -दु -हि	अग्गीहिंतो -सुंतो	
Gen	अग्गिणो अग्गिस्स	अग्गीणं -ण	
Loc	अग्गिम्मि	अग्गीसु -सुं	
Voc	अग्गि (neut दहि)	अग्गीश्रो अग्गिणो	(n दहीइं -इं)

माला = माला fem

	SINGULAR	PLURAL
Nom	माला	मालाश्रो -उ, माला[1]
Acc	मालं	मालाश्रो -उ
Abl	मालादो -दु -हि	मालाहिंतो -सुंतो
Instr		मालाहिं -हि
Gen	मालाए -इ	मालाणं -ण
Loc		मालासु -सुं
Voc	माले	मालाश्रो -उ

We may observe here that feminine nouns in *i* and *í* are not distinguished in Prákrit inflexion, and the same holds of those in *u* and *ú*

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[1] For *mdlá* cf Var. v. 20, and Bohtl S'ak p 160, on *daamdná*

वाई = नदी fem

	SINGULAR		PLURAL
Nom	वाई		वाईओ -उ, (acc वाई ? Lass
Acc	वाई		p 307, note 2)
Abl	वाईदो -दु -हि		वाईहितो -सुतो
Instr	वाईञ -आ		वाईहि -हि
Gen			वाईण -ण
Loc	वाईर -ए		वाईसु -सु
Voc	वाइ		वाईओ -उ

The abstract nouns in *ta* and *twa* assume the forms *dá*
and *ttana*, as *pinadá*, *pinattana*   The *taddhita* affix *mat*
or *vat* is represented in Prákrit by several forms, as *ulla*,
illa, *ala*, *vanta*, *inta*, (and in prose *ianda*, *inda*), as *viarulla*
for *vikaravat*, *ira* is used to imply "habit," as *hasira*
The affix *ka* is often added to nouns without any particular
meaning, as *bhamaraa*, *sahiá*, for *bhramara*, *sakhi*, and the
affix *tri* (*trika*) appears as *ttaa* in *ummádaittaa*, fem *áasaittia*
for *unmadayitri*, *ayasayitrí*

Section III

Pronouns

The Prákrit pronouns follow the inflexions of nouns, but also add some peculiar forms of their own The accompanying scheme of declension, as applied to *ja = ya*, contains, it is hoped, all the forms which are really useful to the student

As a final consonant is always rejected in Prákrit, some of the pronominal bases are changed from their Sanskrit forms before the case-affixes are subjoined, thus, *kim*, *yad*, *tad*, become severally *ka* , *ja-* and *ta-*, *etad* becomes *eda-*, and sometimes *e-* (thus *etto* for *etasmat*), *idam* becomes *ima-*, *adas* becomes *amu-* *Kim*, *yad*, *tad*, have also a second form in *i*, as *ki-*, *ji-*, *ti-*, which, though generally restricted to the feminine, still furnishes some forms to the instrumental and genitive singular of the masculine and neuter, *idam* also has an instrumental *imina* Prákrit, in fact, appears to have used the pronominal forms with great laxity, thus we find the proper masculine form of the locative (as *imassim*) frequently used for the feminine, as in Śakuntalá (Williams's edition), pp 36, 2, 115, 3.

We may here add a few peculiar forms which Vararuchi notices, such as *to* and *etto* for *tasmát* and *etasmat* (vi 10, 20), *se* for *tasya* or *tasyah* (vi 11), *sim* for *teshám* or *tasam*, *aha* for the nominative singular of *adas*, being apparently used for the three genders. *Nam*, though not given in Vararuchi, is frequently found in the plays for *enam* and *enám*. For *kiyat*, *tavat*, etc., we have (by iv. 25)

the forms *keddaha, kettıa, teddaha, tettıa*, etc , but *keddaha*, etc , properly stand for *kıdrıśa*, etc

<div align="center">ज=य (Masc) "Who"</div>

	SINGULAR		PLURAL	
Nom	ओ (अं neut कि=किम्)		जे (जाइ -इ neut)	
Acc	जं	——	जे	
Instr	जेण जिण		जेहिं जेहि	
Abl	अत्तो -नु अदो -दु		जाहिंतो जासुतो	
Gen	जस्स जास¹		जाण -ण जेसि	
Loc	जस्सि -स्सि जम्मि -म्मि		जेसु -सुं	
	जहिं जहि जत्थ			

<div align="center">Femınıne</div>

	SINGULAR		PLURAL	
Nom	जा		आओ -उ जीओ -उ	
Acc	जं			
Abl	जादो -दु जीदो (?)		जाहिंतो -सुतो जीहिंतो -सुंतो	
Instr			जाहिं जीहिं	
Gen	जस्सा जासिं (?)	जाए -इ,	जासिं जाण -ण जीण -ण जीसि	
	जिस्सा जीसे	जीए -इ	(जासा जेसि)	
		जीआ-इ		
Loc			जासु -सुं जीसु -सु	

The personal pronouns are gıven ın Vararuchı, vı 25–53 I have enclosed ın brackets those forms whıch probably never occur ın the plays   The plurals are regularly formed from new bases , as *tuyjha, tumha, tumma, amha,* and, ın some cases, *mayjha* (cf Hındústánı [Urdu] and [Urdu]).

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¹ We find also a neuter genıtıve *kıẇa*, used ın the sense of "why?" ın the plays

अस्मद् "I"

SINGULAR

Nom	अहं (हं अहञ अहमि)	अम्हे (वयं ın prose, Vaı xıı 25)
Acc	'मं मम (अहमि)	अम्हे षो (षो)
Instr	मे मए (मइ ममाइ)	अम्हेहिं -हि
Abl	मत्तो (मइत्तो ममादो -दु ममाहि	अम्हाहिंतो -सुतो
Gen	मे मम मज्झ मह[1]	षो अम्ह अम्हाणं अम्हं[2] (मज्झ?)
Loc	मइ (मए ममंमि)	अम्हेसु

युष्मद् "Thou"

SINGULAR   PLURAI

Nom	तुम तु (त)	तुज्झे तुम्हे
Acc	(तं तु) तुमं	तुज्झे तुम्हे वो
Instr	तइ तए तुए तुमए तुमे (तुमाइ) ते दे	तुज्झेहिं तुम्हेहिं तुमेहिं
Abl	तत्तो (तइत्तो तुमादो -दु तुमाहि	तुम्हाहिंतो -सुंतो
Gen	(तुमो) तुह तुज्झ तुम्म तुम्ह तुव तुब्भ ते दे	वो (भे) तुज्झाणं तुम्हाणं
Loc	तइ तुइ तए (तुमए तुमे) तुमंमि	तुज्झेसु तुम्हेसु

For the first three numerals, we have the bases *ea* or *ekka*, *do* (with nom , acc *do*, *due*, *doni*, gen *donham*), *ti* (nom *tinni*, gen *tinham*)   *Shash* becomes *chha*.

---

[1] Beside these forms the Sapta-sat gives *mamam* and *maham*

[2] Beside these forms we find ın the Sapta-śat. *amham*, *ammam*, *mha*, *amhi*, *amhâna*

Section IV

Verbs

Prákrit has properly only one conjugation (= the first and sixth in Sanskrit), but, though the prevailing tendency is to adapt the root to this conjugation, fragments of forms belonging to other conjugations frequently occur in the plays   The middle voice is very seldom used, and most middle verbs are conjugated actively   There is no dual number, as has been already noticed in nouns

The only tenses of the active voice which remain seem to be the present, the second future, and the imperative

Present

SINGULAR	PLURAL
1 हसामि हसमि हसम्हि	1 हसामो ‑मु ‑म हसिमो ‑मु ‑म हसमो ‑मु ‑म हसम्हो ‑म्ह
2 हससि	2 हसह (in prose हसध ‑ध) हसित्था (हसत्य ')
3 हसदि¹ हसद्	3 हसन्ति²

The middle voice has the persons of the singular number, as 1 *mane*, 2. *sahase*, 3 *sahade* or *sahae*

Imperative

SINGULAR	PLURAL
1 हसमु (Var vii 18)	1 हसामो ‑म हसमो ‑म हसम्ह
2 हससु हस हसाहि हसस्स	2 हसह हसध ‑ध
3 हसदु¹ हसउ	3 हसन्तु

¹ This is the prose form, and the same is to be remarked of the unelided forms of the infinitive in *dum* and the past participle in *ida*

² The following are the forms of *as* "to be" Sing 1 *amhi*, 2 *asi*, 3 *atthi*,

It should be added that, instead of *a*, *e* may be optionally used before any personal affix (Var. vii 34), as *hasemi*, etc , *hasehi*, *hasedu*, etc , or, in other words, as *e* is only *aya* contracted, Prákrit allows the verbs to imitate partially the tenth conjugation in Sanskrit

Sanskrit verbs of the first conjugation, in *i* or *u*, may contract the *aya* and *ava* into *e* and *o*, as *jedu*, *hosi*, for *jayatu*, *bhavasi*, or may elide the *y* and retain the *v*, as *jaadu*, *havasi* Verbs in *ri* substitute *ara*, as *harai*, *marai*, for *harati*, *mriyate* The fourth conjugation is represented by the doubled final consonant of the root, as *kuppasi* for *kupyasi*, or by some similar sign of the elided *y*, as *vujjhasi* for *budhyasi* Verbs of the seventh conj nasalize the root and then follow the ordinary conjugation, as *rundhadi*, *rundhai*, *rundhei*, for *runaddhi*, those of the fifth add *na* to the root, as *sunami*, *sunantu*, for *srinomi*, *srinvantu*, but the Sanskrit forms are sometimes preserved, as *chinomi*, and *sunu* with *sunahi* In the ninth conj *ná* and *na* are both used, as *janadi*, *janadi*, for *janati* We also find both *janahi* and *jánihi*

Only a few fragmentary forms of the potential remain, as 1. *bhaveam*, *jiveam*, 3 *bhave*, *hare* (but cf Weber, Sapta-ś p 62)

The future has several forms in Prákrit

[a] That most in use has the following terminations —

	Singular	1	स्सं स्सामि	2	स्ससि	3	स्सदि, स्सइ
	Plural	1.	स्सामो	2	स्सध, स्सह	3	स्सन्ति

These are added to the root with the augment *i*, as *hasissam*,

Plur 1 *amho*, *amha*, 3 *santi*, and enclitic Sing 1 *mhi*, 2 *si*, 3 *tthi*, Plur 1 *mho*, *mha*, 2 *ttha* In the imperfect we find, Sing 1 *daim*, *da*, 2, 3 *dai*

etc   The *ss* is, of course, only the Prákrit form of the Sanskrit *sy*.

[*b*] A second form gives the anomalous *chchh* for the characteristic *ss* of the future, as *sochchham* 1 sing' from *śru*, *vochchham* 1 sing from *vach* (*cf* Var vii 16, 17)

[*c*] A third form changes the *ssa* to *hi*, as in *hasihimi*, etc   We have also such forms of the first person singular and plural as *hasihámi* and *hasihamo*   (Note also such forms as *láham*, *daham*, from *kri* and *dá*, Var vii 26, *laham* occurs in Weber's ed of Hála's Sapta-śat 190)

[For the very rare forms with the added *ya* and *jya*, in Var vii 20–22, as *hojya*, *hojya*, *hojyahu*, *hojyahu*, etc , as also for the rare preterite in *ia* and *hia*, in Var vii 23–24, as *huvia*, *hohia*, for *abhút*, see Lassen's Inst , pp 353–358   Some of the forms with *ya* and *jya* are found as potentials in the Sapta-śataka.]

The Prákrit passive uses the active terminations , but, for the characteristic *y*, it prefixes *ia* or *ijja*, as *padhiai*, *padhiadi*, or *padhijjai* for *pathyate*   Occasionally the *y* of the Sanskrit form is retained, in which case it is of course assimilated to the preceding consonant, as *gammai* for *gamyate*, *dissai* or more commonly *disai* for *drisyate*.

There are two forms of the causal, one in which *aya*, the Sanskrit addition to the root, becomes *e*, as *karedi* from *kara*=*kri* (an *a* in the first syllable of the root becoming *a* by Var vii 26), the other in which *áve* (*abe*?) is added , as *káravedi* or *laravedi* (the *a* of the first syllable being only optionally lengthened, vii. 27).

The infinitive ends in *tum*, if a consonant precedes (which is of course assimilated) ; and *dum*, if a vowel pre-

cedes, as *vattum*, from *vach*, *nedum* from *nî*; the latter being the favourite form, an *i* or *e* is often inserted after a final consonant to produce it, as *ramidum* for *rantum*, the *d* is also often elided in poetry, as *haseum* or *hasium* from *has*

The indeclinable participle in *twá* becomes *túna* or *úna*, as *kaúna* from *ka=kri*, *ghettúna* from *ghet=giah*, that in *ya* becomes *ia*, and is usually the only form found in prose, even in the simple verb, as *genhia* from *genh=giah*   In prose we find a few instances of *twa* relaxed into *dua*, as *kadua*, *gadua*, for *kritwa*, *gatua*, etc (xii 10)

The present participle active ends in *anta* (or *enta* by vii 34), as *padhanta* 'reciting,' *sunanta* 'hearing'   Vararuchi (vii 11) allows a fem form *padhaí*, as well as *padhantí* The present participle middle ends in *mana* (with fem. in *máni* or *mana*)

The passive allows the termination *nta* as well as *mána*, and usually prefixes *yja*, thus we have *karyyanta* for *kriyamana*, but also *dayjhanta* for *dahyamána*, and *rakkhiamána* for *rakshyamána*   The passive past participle generally adopts the Sanskrit form, and modifies this by the usual laws, as *suda* or *sua=siuta*, *laddha=labdha*, the augment *i* is frequently inserted, as *dhaiida*, *sunida,=dhrita*, *śruta* There are also some irregular forms, as *runna* for *rudita*

The future passive participle in *ya* generally assimilates the *y* to the preceding consonant, as *vinappa*, *kayya* for *vijnapya*, *kárya*, that in *aniya* becomes either *ania* or *anyja*, as *púanta*, *karanyya* for *púyaníyá*, *karaníya*.

On the particles, etc , we have little to note, except that *iti* becomes *tti*, in which case a preceding *á*, *i*, or *ú* is

shortened, after an anuswára it is written *ti*, *khalu* becomes
kkhu after a short or common[1] vowel, and *lhu* after a long
vowel (and probably after an anuswára), and similarly *eia*
becomes *yevva* or *jevva*, as well as *evva* and *ea*   *Iia* usually
becomes *iia* or *rva*, for *api* we have *vi* or *bi* after vowels,
pi after *m*, and *avi* at the beginning of a sentence

The only inferior dialect which requires any mention
here is the Mágadhí.   It substitutes *ś* for *s* or *sh*, and *l* for
r, *y* for *j*, and the conjunct *yy* for *ry*, *rj*, and the *nom
sing* of nouns in *a* ends in *e* and *i*, as *muśe* for *mashah*

The above little sketch of Prákrit grammar will, it is
hoped, contain all that the Sanskrit student will require to
enable him to understand the Prákrit of Kálidása or
Bhavabhúti, of course that of the Mrichchhakatiká or
the fourth act of the Vikramorvasí is much harder   I
cannot conclude better than with Professor Lassen's words,
"Legitima veteris linguæ cognitio non multa dubia relin-
quet, cætera tum tenor locorum, tum tradita à grammaticis
doctrina, illustrabit, quæ deinde incerta remaneant, accu-
rata grammatica investigatio plerumque enodabit "[2]

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[1] I have already mentioned that *e* and *o* are considered common in Prákrit
In verse a final anuswára makes its syllable long even before an initial vowel,
but the syllable remains short if the *anuswara* is written as *m* and sandhi
takes place between the two words, see Weber, Sapta-sat p 47

[2] Those who wish to pursue the study of Prákrit further will find ample
materials in the following works —1 Lassen's *Institutiones Linguæ Pracriticæ*,
1837, 2 Weber's edition of part of the *Sapta-sataka* of Hála with his excel-
lent introduction, 1870, 3 the *Prakrita-prakasa* of Vararuchi, 1854 (a second
issue published in 1873), 4 the *Prákrita-bálabhásha-(mágadhí)-vyákarana*
of Hemachandra, Bombay, 1873, Dr Pischel is preparing a critical edition
of this work   It is especially useful for the Jaina Prákrit, cf also Weber,
"Ueber ein Fragment der Bhagavatí" (Abhandl der Konigl Akad d Wis-
sensch   Berlin, 1865, 1866)

APPENDIX.

Ten *gáthás* in the A'ryá metre, selected from Prof Weber's edition of the Sapt i-śataka of H la in the fifth volume of the "Abhandlungen" of the German Oriental Society

1

Páapadiassa paino
    putthim putte samáruhamtamini |
Dadhamannudúmiáč vi
    háso ghainiě nikkamto ||

[Pád ipatitasy a patyuh prishtham putre samárohati, dridha-manyudúnáya api háso grihinyá nishkrántah]   (11)

2

Ajja mae tena viná
    anuhúasuhai sambharamtíe |
Ahinavamchan i ravo
    nisámio vajjhapaduho vva ||

[Adya mayá tena viná anubhútasukhán samsmarantyá abhina-vameghánaṃ ravo nisámito badhya-paṭaha iva]   (29)

3

Tujjha vasai tti hiaam
    imchi ditțho tumam ti achchhím |
Tuha virahe kisiai ti [1]
    tíe amgái vi piáim ||

[Tava vasatir iti hṛidayam, ábhyám dṛishṭas twamity akshiní, tava virahe kṛiśitáníti tasyá amgány api priyani]   (40)

[1] This *ti* is used for *tti* for the metre

4

Kallam kıra kharahıao
     pavasaı pıo ttı sunſaı janammı |
Taha vaddha bhaavaı nıse
     jaha se kallam vıa na hoı ||

[Kalyam kıla kharahrıdayah pravasatı prıya ıtı śrúyate jane,
tathá vardhaswa bhagavatı nıśe yathásya kalyamıva na bhavatı]
                                             (46)

5

Addamsanena[1] pemmam
     aveı aıdamsanena vı aveı |
Pısunajana-jampıena vı
     aveı, emea vı aveı ||

[Adarśanena premápaıtı, atıdarśanenápy apaıtı, pısunajana
jalpıtenápy apaıtı, evamevápy apaıtı]   (80)

6

Dakkhınnena vı ento
     suhaa suhávesı amha hıaáım |
Nıkkaıavena jánam
     gao sı, ká nıvvudı tána ||

[Dákshınyenápy áyan, subhaga, sukhayasy asmákam hrıda-
yanı, nıshkaıtavena yásam gato 'sı, ká nırvrıtıh tásám?] (84)

7

Taıa kaaggha mahuara
     na ramasi annasu pupphajáısu |
Baddhaphalabháragaruım
     málaım enhım parıchchaası ||

[Tadá krıtaghna madhukara na ramase 'nyásu pushpajátıshu,
baddhaphalabháragurvím málatím ıdáním parıtyajaaı?] (91)

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[1] The *d* doubled ırregularly by Var ıı. 58

8

Uppaṇṇatthe kajje
    aichintanto gunágune tammi |
Aisuira-sanha-pechchhit-
    tanena puriso harai kajjam ||

[Utpannárthe kárye 'tichintayan gunágunáms tasmin, atisuchi-
r i-slakshna-prekshitwena purusho harati káryam]   (218)

9

Kalahamtare vi avinig-
    gaai hiaammi jaram uvagaáim |
Suana-kaái rahassá-
    i dahai[1] áukkhae aggí ||

[Kalahántare 'py avinirgatáni hridaye jarám upagatáni suja-
na-kritáni rahasyáni dahaty áyuh-kshaye 'gnih]   (328)

10

Volínolachchhia-rú-
    ajovvaná putti kinna dúmesi |
Diṭṭha-ppanaṭṭha-porá-
    na-janavaa jammabhúmi vva ||

[Vyavalínávalakshita-rúpa-yauvaná putri kim na dúyase,
drishṭa-pranashṭa-purana-janapadá janmabhúmir iva] (342)

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[1] This cerebralizing of a dental letter is frequent in the Sapta-sataka

LIST OF COMMON IRREGULAR PRÁKRIT WORDS.[1]

A

A = cha
Aṁsu[2] = asru
Aṁso = aswah
Ankollo = ankothah
Anguli = anguri
Achchai = asti
Achchharıaṁ, Achchheram = aschar yaṁ
Achchhi, achchham = akshi
Ajjauutto = áryaputrah
Atthí = asthi
Atthâraha = ashtadaśa
Anirino = anrinah (Sak, Williams, p 53)
Aputtanto, anuvattanto = anuvartamánah
Annáriso = anyádriśah
Annesiadı, annesiadı = anvichchhati, anvishyate
Anhiadı = aśyate (S'ak p 60)
Attá, attáno = átmá
Attha = atra
Atthi = asti
Adiattham = atyartham
Adimettam = atimátra
Adha-im = atha kim
Ante-uraṁ = antah-puram
Appá, appáno, ápá = átmá

Appullo = átmíyah
Abhıhavíadı = abhıbhúyate
Amariso = amarshah
Ambaṁ = amram
Ammio = aho (interj)
Amh ıriso = asmádrisa
Amhehiṁ, etc = asmábhıh, etc
(r) Arıha, (r) aruha (arıhai aruhai) = (r) arh
Arıho, aruho (S ak p 137), = arhah
Alıam = alikam
Avı-a = ıpı cha
Avvo = aho (interj)
Asivvam = asıvam
Ahı = asau, adas
Aha ım = atha kim
Ahımajjú = abhımanyuh (Var ııı 17)

K

Kudı = ávrıtıh
Ánâ = ájñâ
Anattí = ájñaptıh
Anavedı = ájñápayatı
Anâdı, âne = jánátı, jáne
Adu = athavá (Mrıchh p 3, 14)
Anâlakhambho, ánálakkhambho = álánastambhah
Apá = átmá
Apelo, ámelo = ápídah

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[1] This lıst contains most of the ırregular words ın Bhámaha' Commentary on Vararuchı, and a number of forms selected from the prınted edıtions of the common plays, but I have not ıncluded the Mrıchchhakaṭıká of the fourth act of the Vikramorvaśí

[2] Aṁsú ıs used as a neuter form ın Saptа-śat 155

Álo = kálaḥ (Mál M p 44)
Áso = aśwaḥ
Asi, (ási) = ásíḥ
Asiṃ = ásam
Áhi�jáí, ahi- = abhijátih
Áhu = áhoswit (Mál M p 29 2)

I

Ïa = iti
Ingálo = angárah
Inaṃ, idam, inamo = idam
(r) Ichchha (ichchhai) = (r) ish (6)
Itthí, Itthíá = strí
Idha = iha
Imo = ayam
Iminá, imona = anena
Isi = íshat
isí = rishiḥ

Í

Ídiso, íriso = idrísah
Ísálú = irsháván

U

Ua = paśya
Ukkero = utkarah (utkaryah)
Uchchhú = ikshuh
Ujjuo, ujuo = rijuh (rijukah)
Utthehi = uttishtha
Una, uṇo = punah
Uttaïaṃ, uttarijjaiṃ = uttaríyam
Udú = rituḥ
Ussaïo, usaïo = utsavah
Ussuo = utsukaḥ

E

Ea = eva
Eam ea, emea, evam vea = evam eva
Eam, edam = etat
Eáraha = ekádasa
Eárisi = etádrísí
Ekkaṃ, eam = ekam
Ekkakkaṃ = ekaikam (S'ak p 199)
Eṇhiṃ = idáním
Ettaṃ = etávat, iyat
Eddahaṃ = ídrisam
Etto = etasmát
Ettha = atra (ŷra)
Edaṃ = etat
Evvaṃ, evva = evam, eva
Eriso = idrísaḥ

O

O = apa, ava
Okkhalaṃ = ulúkhalam
Ovaso = avakásah

K

Kaïavo = kaitavam
Kaïá = kidá
Kiñjia, kannaá = kanyaká (Vár xii 7)
Kinerú = karenuh
Kanho = Krishnaḥ
Katto, kado = kasmát
katthi, kaham = kasmin
kidua = kritwá (prose)
Kadhaṃ = katham
vira (kirai, karei) = (r) kri
uehi, karesu = kuru
Kalambo = kadambah
kaluṇam = karunam
Kasano = krishnah
Kassa vi = kasyápi
kihiṃ = kwa
Káuṇa = kritwá
Káuṃ, kaduṃ = kartuṃ
Káhaṃ = karishyámi
Káhávaṇo = kárshápanah
Káhe = kadá
kiṃ ṇṇedaṃ = kim nvidaṃ
(r) Kiṇa (kiṇai) = (r) kri
Kira, kíla = kila
Kiriá = kriyá
Kiriło = kirtih
Kilanto = klántah
Kilummadi = klámyati
Kihittham = klishtam
Kihittaṃ = kliptam
Kileso = klesah
Kídiso = kidrisah
(r) Kíla (kílai) = (r) kríd
Kisa = katham, kim
(ı) Kuṇa (kunai) = (r) kri
Kedhavo = kaitabhah
Kettiaṃ, keddahaṃ = kiyat, kídrisaṃ
Kerako = sambandhí (kritaka) Mrichh.
p 63, S'ak p 289
Keriso = kidrisah
Kevaṭṭao = kaivartakaḥ
Kkhu = khalu

Kh

Khaiaṃ, kháiaṃ = khádìtam
Khamá = kshmá, kshamá

Khambho = stambhaḥ
Khápú = sthánuh
Khu = khalu
Khujjo = kubjah
Khoḍao = sphoṭakah

G

Gamsaṇam = grasanam
Gaggaro = gadgadah
(r) Gachchha (gachchhai) = (r) gam
Gachchhám = gamishvami
Gaḍḍaho = gardabhah
Guddo = gartah
Gadui = gatwá (prose)
Gariho = garhah
Garu, guruam, garui = guru, gurvi[1]
Gahida, gihidi = grihita
Gahiram = gabhiram
Gáravam, gauravam = gauravam
Ginho = grishmah
Giri = gih
Gunthi = grishtih
(r) Genha (genhai) = (r) grah
Gola, Goḍa = God̄ vári

Gh

Gharam = griham
Gharini = grihini
Ghettuna, gheun = grihitwá
(r) Ghola (gholai) = (r) ghúrn

Ch

Chauddaha = chaturdaśa
(r) Chakkha (chakkhaḍi) = (r) chaksh
Chaḍu, chádu = chátu
Chandimá = chandriká
Chamáram, chumaram = chamaram
Chátulam = chátutryam
(r) Chittha (chitthai) = (r) sthá
(r) Chiṇa (chinom, chinai) = (r) chi
Chindham, chendham = chihnam
Chiládo = kirátah
Chihuro = chikurah
Chotthí, chautthí = chaturthí
Choddahi, chauddahí = chaturdaśi
Choriam = chauryam

Chh

Chha = shat
Chhaṭṭhí = shashṭhí

Chhattavanno = saptaparnah
Chhammuho = shaṇmukhah
Chhávao = śávakah
Chháhá, chháhi, chháá = chháyá
(r) Chhiv (chhivai) = (r) kship

J

Jam = yat
Jaá, Jṇa = yadá
Jami = udyápi
Jauná, Jimuná = Yamuná
Jinno, Jañjo = yajñaḥ (Var iii 44, xii 7)
Jittha = yatra
Jidhi = yatha
(r) Jumpa (jampai) = (r) jalp
Jiso = iṣuṣ
Jahitthilo = Yudhishthirah (Var i 12, ii 30)[2]
Jihim = yasmin, yatra
Ji, jiva = vavat
(r) Jaṇá (jiṇ ii, jáṇádi) = jñá
Jindo = jñátiḥ
Jádiso, járiso = yádrisah
Jihe = yada
Jii = iyá
Jihá = jihwá
(r) Jujjha = (r) yudh
Jettium = yavat
Jeddaham = yadriśam
Jedi, jaidi = jay iti
Jevva = eva
Jonhá, joṣini = jyotsná
Jovvaṇam = yauvanam

Jh

Jhaṭti = jhaṭiti
(r) Jhiá, (r) jhá (jháaih, jhái) (r) dhyai
(r) Jhura, (r) júra = (r) krudh
Jhiṇam = kshiṇam

Th

(r) Tháa, (r) thi (tháai, thái) = (r) sthá
Thánam = sthánam

D

Dando = dandah
Dasaṇo = daś'anaḥ
Dolá = dolá

[1] We also find guruam, etc
[2] In Veṇisaṃh (Grill's ed p 102), it is written Juhiṭthiro

N

Nam = nanu = enam, enám
Ñakkho, ṇaho = nakhah
(r) Nachcha (nachchai) = (r) nṛit
Navaram, navari = kevalam
Navi = nápi (Var ix 13)
Ni- = nis-
Nidálam = lalátam
Niddáld = nidrávan
Nihaso = nikashah
Nei, ṇehi = nayati, naya
Neuram = núpuram
Neddam = nidam
Neddá, ṇiddá = nidra
Neho = snehah
Nomalhá, nomálhá = navamalliká
(r) Nhá (nháui) = (r) snú

T

Tam = tat
Tamsam = tryasram
Ta'nim = tadáním
Tai, taiá, ta'i = tadá
Taiam = tritíyam
Tanu = tanvi
Tattahodi = tatrabhavatí (Sak p 238)
Tattha = tatra
Tadhá = tathá
Tambam = támram
Tambo = stambah (Var iii 13)
(r) Tara, (r) tira = (r) śak
Taha, tahá = tathá
Tahim, tahu = tasmin, tarhi, tatra
Tá, tava = távat, tat is
Táriso, tádisa = tádṛis ih
Tálaventaam = tálavṛintakam
Táva = távat
Tikkham = tíkshnam
Tinni = trayah, tisrah, trín, tríni
Tinham = tíkshnam or travaṇám
Tíam = tritíyam
Tuṇhio, tunhikko = túshníkah
Turiam = twaritam
(r) Tuvara (tuvaradi) = (r) twar
Tettam = távat
Teddaham = tádṛisam
Teraha = trayodasa
Teloam, tellokkam = trailokyam
To, tato = ta'ah
Tu = iti
Tthi = asti

(r) Damsa (damsei) = (r) dṛis (causal)
Damsanam = darśanam
Daha = daśa
Dáṭhi = damshtrí (Veni-S' p 24)
Dádhá = damshtrá
Daddho = digdhah
Dánim = idánim
Dáva = tav it
Dáhino = dakshnah
Dauro, dearo = devarah
Diiho, diiso = div isah
Ditthá = dishthyá
Dinno = dattah
Disi = dis
Disai = dṛiśyate
Diham = dírgham
Duilli am, duólam = dukulam
Du nam, duváram = dwaram
Duno, dudio = dwitíyah
Due, duve = dwau
Dudhá = dwidhá
Dummau, dómai = dúyate
Duháram = dwidhákritam
Duho, dukkhio = duhkhitah
(r) De (dei, denti) = (r) da
(r) Dekkha (dekkhii) = (r) dṛis
Devi im = dan im
Do, dont = dwau
Doh ilo = dohad ih
Doh'uam = dwidhákritam

Dh

Dhanálo, dhan manto = dhanaván
Dhadá, dhiá = duhitá
Dhiram = dhíry im
(r) Dhua (dhuvi) = (r) dha
(r) dhuna (dhunai) = (r) dhú
Dhurá = dhúh
Dhúdá = duhitá

P

Paávai = Prajapatiḥ
Pauam, páuam = prákritam
Piutti = pravṛittiḥ
Pauttho = proshitah
Paumam = padmam
Pauriso = paurushah
Pachchhá, pachchá (?) = paschát
Pattaṇam = pattanam
(r) Pada (padai) = (r) pat
Padi = prati

Padichchhia = pratíshya (S'ak p 222)

Padichchhido = pratishtah (S'ak p 153, 1)

Padhamo, padhumo = prathamaḥ

Pannaraho = panchadas aḥ

Pannásá = panchás'at

Panhá, panho = prasnah

Patto = práptaḥ

Pattharo, pattháro = prastárah

Padiní = patní (S ak p 262)

Padumam = padmam

Pamho = pakshman

Palitto = pradiptah

Pallanko = paryankaḥ

Pallánam = paryánam

Pallattham = parjastam

Pavattho, paottho = prakoshthah

Pahudi = prabhṛiti

Paho, padho = pantháh

Páadam, paadam = prakatam

Páuso = právṛish

Páúna = pítwá

Páráo, párávao = párávatah

Páremi = páráyámi (s'aknomi)

Páso = párs'wah

Pi = api

Piá, piaro = pitá

Pikkaṃ = pakwam

(i) Puchchha (puchchhai) = (r)prachh

Putthi, puttham = pṛishṭham

Puno = punah

Purillam = paurastyam

Puriso = purushaḥ

(r) Puloa = (i) dṛis'

Puhaví = prithaví

(i) Pekkha (pikkhai) = (r) dṛis

Peṇḍam, piṇḍam = piṇḍam

Pemmam = preman

Perantam = parjantam

Pokkharo = pushkaraḥ

Potthao = pustakaḥ

Ph

Phamso, phariso = sparśaḥ

Pharuso = parushah

Phalihá = parikhá

Phaliho = parighah

Phaliho = sphaṭikaḥ ✓

Phása = párs'wa (Mál M p 27)

Bh [1]

Bhaam, bhavaṃ = bhaván

Bhaappaí = Vṛihaspatih

Bhaavaṃ = Bhagaván

[2] Bhaṭṭá, bhattá = bhartá

Bhaṇadi, bhanádi = bhaṇati

(r) Bhara = (r) smṛi

Bharaho = Bharataḥ

Bhavam = bhaván

Bhavia = bhútwá

Bhave = bhavet

(r) Bhú, (r) bháa (bháaı) = (r) bhı

Bháá, bháaro = bhrátá

Bh'nam, bháanam = bhájanaw

Bhisini = visiní

Bhodi = he bhavati

M

Mamsú, massú = śmas ru

Mailam = malinam

Maudaṃ = mukutam

Maulam = mukulam

Majjhanno = madhy'áhnah

Manamsiní, má- = manaswiní

Mantham = mastam

(r) Marisa(marisaı,mariseı) = (r)mṛish

Masánam = s mas'ánam

Mahuam = madhúkam

Mahesí = maharshih

Máando,máindo =mákandaḥ (chútaḥ)

Máuo = mátṛikam

Másam = mámsam

Máhappam = máhátmyam

Mio, mitto = mitram

Miva = iva

Milánam = mlánam

(r) Mua, (r) muñcha (muaı, muñchaı) = (r) much

Mungo = mṛidangaḥ

Mettam = mátram

Mottá = muktá

Moro = mayúrah

Moho = mayúkhaḥ

Mhi, mho, mha = asmi, smaḥ

R

Raaṇaṃ, radaṇaṃ = ratnam

Raṇṇam = araṇyam

-Raha = -das'a, -dṛis'

Rái, ratti = rátriḥ
Ráaulam, ráulam = rájakulam
Ráeeí = rájarshiḥ
Rukkho = vṛikshaḥ
Ruṇṇaṃ, rudiam = ruditam
Ruṇṇaṃ = rugnam ?
(r) Rundha = (r) rudh
Ruppam = rukmiam
Ruppiṇí = Rukmiṇí

L

(r) Lagga (laggai) = (r) lag
Lachchhí = lakshmíḥ
Laṭṭhí = yashtiḥ
Lahuí = laghwí
Lehá = rekhá
Loṇam = lavaṇam
Lottam = loptram
Loddhao = lubdhakaḥ

V

Va = iva, vá
Vaíllo = balívardaḥ (Mṛichh p 69)
Vakkhánam = vyákhyánam
Vankam = vakrim
(r) Vachcha (vachchai) = (r) vraj
Vachchho = vatsaḥ, vṛikshaḥ, vakshas
(r) Vajja (vajjadi) = (r) pad
(r) Vaṭṭa (vaṭṭai) = (r) vṛit
(r) Vaddha (vaddhai) = (r) vṛidh
Vandhai = badhnáti
Vammaho = manmathaḥ
Vamhaṇjo, vamhaṇuo = brahmaṇyaḥ (Var xii 7)
Vamhá, vamháṇo = Brahmá
Vamhaṇo = bráhmaṇaḥ
Varaí = vṛiṇoti
Variso = varshaḥ
Valahí = vaḍabhíḥ
Valiam = vyalikam (balíyán, S'ak p 107, balíyas, ib 287)
Vasahí = vasatiḥ
Vahiṇí = bhagiṇí
Váá = vách
Váraha = dwádas'a
Vávaḍo, vávuḍo = vyápṛitaḥ
Váhá = báhuḥ
Váhittaṃ = vyáhṛitam
Váho, vappho = áshpaḥ (Var iii 38)
Vi = api
Via = iva

Viaḍḍi = vitardiḥ
Vianá, veaná = vedaná
Viano = vyajanam
Viudam = vivṛitam
Vichchhaḍḍi = vichchhardiḥ
Vijjulí, vijjú = vidyut
Viṅchhuo = vṛis chikah
Viṇjo, vinno = vijñah (Var xii 7)
Viliam = vyaliká (Weber, cf Var i 18, var lect)
Visaṇaṃ = vyasanam (Veṇí S p 58)
Vihalo = vihwalaḥ, vikalaḥ
Vihappadí = Vṛihaspatiḥ (Ratn p 58), cf bhaappaí
Vio = dwitiyaḥ
Viriam = viryam
Visu = viṃsatiḥ
Visattho = vis wastaḥ
Visaddho = visrabdhaḥ
Visambho = vis rambhaḥ
Vis'áso = vis'waṣaḥ
(r) Vujjhaí (vujjhai) = (r) budh
Vuchchhadi = uchyate
Vuddho = vṛiddhaḥ
Vea = eva
Vechchhihim = vetsyámi
Vediso = vetasaḥ
Venhu = Vishnuh
Vettáṇa = viditwá
Vebbhalo = vihwalah
Veluriam = viduryam
Vellí = vallíh
Vochchham = vakshyámi
Voram = badaram
Vrandaṃ, vandam = vṛindam
Vva = iva

S

Saadho = s akatah
Saahuttaṃ = s atakṛitwas
Sairaṃ = swairam
Saí, saá = sadá
Sakkaṇomi = s aknomi
(r) Sajja (sajjai, sajjedi) = (r) sṛij or sañj
Sajjo = shadjah
Sajjhasaṃ = sádhwasam
Sadhá = satá
Saṇaṃ = s'anaih
Saneho = snehaḥ
Samthaviam, samtháviaṃ = samsthá-pitam

Sapham = s'lakshnam
(r) Sadda (saddávedı) = á + (r) hwe (s'abdaya)
Saddálo = s abdaván
Sappuriso = satpurushah
Sampadı, sampadam = samprati, sám pratam
Sammaddo = sammardah
Sarado = s'arat
Sariá = sarit
Sarichchham = sadriksham
Sariso = sadris ah
Saláhá = s lághá
Savariá = saparyá
Savvajjo, savvanno = sarvajñah
Sahassahuttam = sahasrakritwas
Sárichchhǎm = sadriksham
Sı = ası, (r as)
Singho = simhah (S ak p 286)
Sidhilo = s'ithilah
Sıniddho = snigdhah
Sineho = snehah
Sırı = s riḥ ·
Silitth ım = s'lishtam
Sıvıno = swapnah
Sıbharo = s ık ırah
Sísam = sírsham
Sıho = sımho
Suuriso = supurushah
(r) Suna (sunaı) = (r) s ru
Sunádu = s rınotu
Sunderam = saundaryam
(r) Suva (suvaı, suaı) = (r) swap
(r) Sumara (sumaraı, sumaredı) = (r) smri
Sumaro = smarah

Súro, sujjo = súryah
Se = tasya, tasyáh
Sejjá = s ayyá
Senduram = sındúram
Sevvá, sevá = sevá
Soamallam = saukumáryam
Souṇa = s'rutwá
Sochchham = s'roshyámı
Sonhá = snushá
Sottam = srotam
Sotthı = swastı
Somálo, somáro = sukumáraḥ (Var ıı 30, Weber, Hála)
Soriam = s auryam
Sossam = s ushmam

II

Ham = aham
Haṃso = hraswah
Hañje = he kanye
Haddhí = há dhik !
Haraṃ = grıham
Hariso = harshah
Haladdá = harıdrá
Haho, hálıo = háhkaḥ
Havıṃ = havıs
Hıaam = hrıdayam
Hıo = hyas
Hıttham = trastam
Hıriámı = jıhremı (S'ak p 304)
Hırı = hríḥ
Hıraı, haríadı = hrıyate
Hu = khalu
(r) Ho, (r) huva, (r) hava = (r) bhú
Húam = bhútam
Homı = bhavámı

ADDENDUM TO p 27, L 24

As Prákrıt has no perfect tense, its place is supplied by the past passive participle in neuter verbs (*kartarı ktah*), and in others by the past passive participle with the object in the nominative and the agent in the instrumental, cf the use of the Hindustáni participle in *d*